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REVIEWS OF BOOKS

GENERAL BOOKS AND BOOKS OF ANCIENT HISTORY

The Group Mind: a Sketch of the Principles of Collective Psychology, with Some Attempt to Apply them to the Interpretation of National Life and Character. By WILLIAM McDUGALL, F. R. S., Professor of Psychology at Harvard University. (New York and London: G. P. Putnam's Sons. 1920. Pp. xxii, 418. \$5.00.)

THIS book is based upon the author's *Social Psychology* and assumes familiarity with it. Group psychology aims to discover the most general principles of group life and to apply these principles to particular groups—in this case the modern nation. Group life reacts on and modifies the lives of its members and so possesses properties which make it more than the lives of its constituents.

Part I. outlines the general principles of collective psychology. The hypotheses of telepathy and "collective consciousness" are examined and rejected as explanations of impulsive crowd behavior. The principle of sympathetic induction of emotion is a more satisfactory explanation. Crude emotions spread more rapidly than higher emotions because they do not imply the existence of refined sentiments which when present destroy the emotional homogeneity of the crowd. Crowds have a low order of intellectual process because the only ideas that can be collectively understood are those appreciated by their lower minded members. Increased suggestibility of the members reduces the level of intelligence. A sense of divided responsibility felt in the crowd also lowers its mental level. Moreover, the crowd has little self-consciousness and no self-regarding sentiment and hence feels little responsibility. The actions of the crowd are thus not volitional but simply impulsive.

In contrast to the simple crowd is the highly organized group. Five conditions raise collective mental life to a higher level: continuity of existence of the group; an idea of the group with a sentiment organized about it; interaction of the group with other different groups; a body of common habit, custom, and tradition; and the organization of the group by differentiation and specialization of function of its constituents. These criteria are applied to the analysis of the army as a highly organized group, and the author shows how the idea of the group becomes part of an extension of the self-regarding sentiment. Using the concept of group spirit in the sense of *esprit de corps*, the author shows how the group spirit raises the intellectual level of its members by an organization of the sentiment of admiration for the moral qualities of courage,

endurance, trustworthiness, and cheerful obedience. In this way the group spirit destroys opposition and conflict between crudely individualistic and primitive altruistic tendencies of our nature, thus realizing social harmony.

In part II. the nation is analyzed as a psychological group. National mind lies psychologically between the crowd and the highly organized group, although it is more complex than the latter. Its basis is a certain degree of mental homogeneity, native or acquired. National self-consciousness can develop only as a sentiment. Intercourse, conflict, and competition are necessary to bring out this common sentiment of patriotism. Psychological justification for patriotism lies in the moral value of the group spirit which raises the conduct of the mass of men above the plane of simple egoism or family self-consciousness. Loyalty to a nation is capable of exalting character and conduct in a higher degree than any other form of the group spirit.

Modern communication through the devices of representative government and a party system raises the level of collective mental life above that of the city-state because it permits deliberation without the emotional dangers of assembly.

Part III. deals with the development of national mind and character.

The volume contributes a valuable analysis of the mental life of the group in terms of organized affective dispositions. In applying these principles to the mental life of nations the author tends to glorify the nation without scientifically analyzing it. To scholars familiar with the author's *Social Psychology*, this book is a disappointment.

F. STUART CHAPIN.

Outlines of Historical Jurisprudence. By Sir PAUL VINOGRADOFF, F. B. A., Corpus Professor of Jurisprudence in the University of Oxford. Vol. I. *Introduction; Tribal Law.* (London and New York: Oxford University Press, Humphrey Milford. 1920. Pp. ix, 428. 21s.)

THIRTY years ago Edward A. Freeman wrote privately that he believed a Russian scholar—whom he was just attending on that person's first visit to a court of quarter sessions—was about to achieve remarkable success in the investigation of early English institutions. In 1892 the appearance of Vinogradoff's *Villainage in England* proved that the great historian's faith was well grounded. That masterpiece has been followed by three fruitful decades of special studies, decades which have brought to the sometime foreign student knighthood, an Oxford professorship, and leadership among the world's great juridical thinkers and writers. He now undertakes a much broader and an exceedingly difficult task.

The present volume is devoted to origins—to "Tribal Law"; but the subject is taken up only after an elaborate introduction comprising 160 pages, or more than two-fifths of the entire discussion. Throughout the